

CANADIANS ON THE MARCH

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CANADIANS ON THE MARCH

(Canada United)



THE UKRAINIAN-CANADIAN CULTURAL ORGAN
YORKTON, SASKATCHEWAN

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CANADIANS ON THE MARCH

(CANADA UNITED)

Incorporating the first in the series of radio broadcasts
over CJGX, under the title, "Canada United."



120956

THE UKRAINIAN CANADIAN CULTURAL GROUP
BOX 743
YORKTON, SASKATCHEWAN

— No. 1 —



MAR 4 '54



Front row: Mr. S. W. Pernarowski, C.Jhm., Vice-Pres.; Rev. Brother S. Methodius, F.S.C., President. Back row: Mr. A. N. Kindred, LL.B., Secretary; Mr. N. Bryck, Treasurer.

PREFACE

There are people who wander through life with a frown on their brows and a cynical curve on their lips. They are always ready to complain and criticize, but never ready to improve or implement anything worthwhile. They are known by their own generation as "hard-to-please" and "ever-complaining," and their lives are closed books to posterity. They are afraid to undertake any important task, because of the fear of making mistakes,— and mistakes, errors, they are incapable of enduring. They do not realize that mistakes are necessary concomitants of progress; for, we, poor mortals, cannot accomplish anything worthwhile without them: all the noble undertakings were achieved in spite of the mistakes, the errors of the pioneers. Like sheep, they follow the leader: blindly they live, and blindly they die. They are the laggards in the progress of the human army, the drones in the hives of the human race.

We of the Ukrainian Canadian Cultural Group of Yorkton are happy to announce that ours is a different spirit; a spirit that forges ahead towards a definite goal undeterred by our own mistakes or by those of others; a spirit desirous of the betterment of all; a spirit imbued with a longing to serve, to improve, and to unite all the peoples of Canada. That is the reason why we have organized ourselves, undertaken to propagate our ideals through the medium of the press, the radio, and personal touch.

Our executive, four members, includes men of wide experience, deep understanding of national

and international affairs, and possessed of a high degree of culture and constructive leadership. Mr. N. Bryck, a merchant, was born, raised, and educated in the Ukraine, but came to Canada after the World War No. 1. He was on active service on many fronts during that war, and has therefore a good knowledge of the central European peoples and their problems. Mr. S. W. Pernarowski, a druggist, also, was born in the Ukraine, but came to Canada as a small boy; and Mr. A. M. Kindred, a lawyer, is Canadian born and Canadian trained. The two last named gentlemen represent the professional class and are a product of our Canadian educational system.

We have the firm conviction that the other ethnic groups in Canada, and the future generations, will continue the arduous task of contributing of their best towards Canadian culture, thus converging all efforts, cultures, and achievements towards one, undivided Canadian nation.

In this little pamphlet is the series of radio broadcasts which were made during the first four months of our activity as a united body. May it stimulate interest in Canadian affairs and problems among all elements of the various ethnic groups comprising the Canadian population, and may we merit this eulogy from our followers: "They have built well, worked zealously, and achieved the desired goal—a Canada United."

Brother S. Methodius, F.S.C.,
President.

February 15, 1944

FOREWORD

The Ukrainian Canadian Cultural Group of Yorkton, Saskatchewan, has decided to preserve in pamphlet form broadcasts of its program, "Canada United". This is a wise decision, making content available to those who do not hear the radio series from C.J.G.X. In addition, the printed word forms a concrete record of this important undertaking.

This active group, under the wise counsel of Brother Methodius, F.S.C., a professor at St. Joseph's College, Yorkton, has, since midsummer, 1948, carried on a series of educational and cultural broadcasts that have required courage, resourcefulness, intelligent planning. It is not a work for timid souls and it is bearing fruit.

The title of the broadcasts, "Canada United," is a definitive one. The group desires to make Canadians of Ukrainian origin conscious of their own proud history, to give their best efforts as citizens to this wonderful land,—Canada— and to absorb the best that Canada and Canadian associations have to give, and from this process of generous giving and generous getting to evolve genuine Canadians, and a real Canadian pattern of life.

The war has awakened in most of us a new consciousness of citizenship, loyalty, sacrifice. The contribution of Canadians of Ukrainian origin has been magnificent— to the fighting services, on farms, in factories, in religious and educational fields.


This progressive organization is a member of the fourth largest racial group in Canada. But it is the first of the important ethnical groups to try to achieve Canadian unity, not merely in tongue service, but as a fact accomplished. This, indeed, is a high awareness of citizenship and of love of country.

One race alone cannot accomplish this task. Every other group along the road to national unity must kindle a flame to make bright the blaze and light the way to that great goal. Racial groups in Canada must cultivate a kinship if we hope to progress towards genuine unity. The effort at mutual understanding cannot, must not be one-sided. It calls for patient toil, on every hand, for tolerance, good will.

The gigantic endeavor this Ukrainian Canadian group of Yorkton has set itself is an example in citizenship that others could well follow. This is an adult education movement in the finest sense, putting first the growth of citizenship in the individual, fostering the brotherly spirit of the good neighbor, keeping steadily to the great and ultimate objective of a Canada united.

Canada stands on the threshold of a new place in the world. Our country's stature abroad depends directly on our internal solidarity at home. So it is that every Canadian welcomes this movement that its leaders are nourishing to forge a land in which all stand side by side in their quest for an essential and abiding Canadianism.

May we be humble as we learn that Canadians of Ukrainian origin are enterprising and enthusiastic



in their pursuit of a greater worthiness of this, our common homeland. Let us hasten to join hands with these, our brothers, fearing none and envying none, and march forward together to truth, freedom and enduring peace.

P. O'Dwyer,

Representative: The Regina Leader-Post,
The Saskatoon Star-Phoenix,
The Winnipeg Free Press.

CIVILIZATION'S DEBT TO THE UKRAINE

by Brother S. Methodius, F.S.C.

This is the first in a series of "*Canada United*" programs over this station. Every Monday evening, at 7.30, the Radio Station C.J.G.X. will bring to you, for fifteen minutes, Ukrainian songs, Ukrainian music—in a word, "*Ukrainian Culture*."

In ages past, the people of the Ukraine contributed a very important requirement for the development of the civilization and culture of Western Europe. No student of history will deny that throughout the centuries of the middle ages it was the Ukrainian people who provided the bulwark behind which the culture of Europe prospered. Successive waves of barbarous Mongolian and Tartar invaders, knowing no law but that of fire and sword, made repeated efforts to overrun Europe, but each time they were defeated on the plains of the Ukraine whose people acted as a buffer to the violence of the barbarian and forced him to return whence he came. All the while that the land of the Ukraine was being devastated, while their churches and institutions of learning were being razed by fire, while their people were being mowed down, and while their young manhood and womanhood were being carried away into Asiatic captivity,—Europe remained protected and free to develop its civilization. Who can imagine what European culture would be to-day had those barbarians broken through and carried their mission of death, plunder, and destruction to the coast of the Atlantic?

Such is the history of the Ukraine; a history of blood, toil and oppression, but a history that contributed more to the development of the culture we now enjoy than the modern world is ready to acknowledge.

We, of Ukrainian origin, have a mission of destiny in Canada. Our ancestors contributed to the development of European culture,— so are we to contribute to the future of Canada. Canadian culture which is beginning to take shape is not European, nor is it evolving along the pattern of any one people of the old land. Rather it is a distinct entity, definitely Canadian. It is a beautiful mosaic embodying in itself the best traits of the combined cultures of all the peoples who have made their homes here. We, Canadians of Ukrainian origin, are to see that the best in the Ukrainian culture is not lost, but that it is handed down as a birthright to the posterity of this land.

We stand for what is right and noble, remembering our high ideals of loyalty to God, loyalty to Canada, and loyalty to the best in our own traditions. We shall do constructive work for an all-out Canadian war effort, for a Canada United, and intensify the cultural work of our local organizations.

These are the aims and purposes of the weekly "*Canada United*" programs on the air.

MARKIAN SHASHKEWICH

by Brother S. Methodius, F.S.C.

This month, June, the Ukrainian people throughout the world are honoring a great man, a literary benefactor, an inspiring poet— Markian Shashkewich, on the one hundredth anniversary of his death. We join in these celebrations by dedicating tonight's program to that greatest pioneer of the Ukrainian national renaissance, Markian Shashkewich, the star of the Ukrainian literature.

Occasionally one person seems to embody an era, a people, or a country. For me, Markian Shashkewich typifies the Ukraine and the Ukrainians. As a poet, he has pictured his country and his people with deep feeling and fine images. As a personality, he is strong, profound, and tragic, as is his native country.

Markian Shashkewich was born in Western Ukraine in 1811. He finished University at L'viv and entered a Catholic Theological Seminary. Throughout his brilliant scholastic career, he took keen interest in the common people and tried to help them. He was an enthusiast and a patriot, and these traits of his character greatly influenced his companions.

While yet a student at the University, Markian Shashkewich began his literary work. He wrote many inspiring poems and songs in the simple picturesque language of the people. In 1837, his first great literary work, "Rusalka Dnistrova," was published. At that time Western Ukraine was under the occupation of a foreign power, and

under severe political, educational and cultural oppression. Only the common people spoke the Ukrainian language. The higher classes, for the sake of prestige, profession, and opportunity, spoke the language of their oppressors.

Markian Shashkewich, almost alone of the educated class, as a student, a writer, and later, as a Catholic priest—used the common Ukrainian language in all his writings and sermons. Yes, his contribution to the renaissance of Ukrainian culture came at a time of complete intellectual confusion.

Poor health, political persecutions, and his herculean effort to uplift the common people and preserve their national language—brought an untimely death to Markian Shashkewich. He died in June 1843, at the age of 32. Markian Shashkewich lived a short life, worked hard, suffered greatly, but accomplished great things. He was an example of a sincere and patriotic person, who loved his people and their language intensely, and for that cause worked energetically till his dying days. He was the first national poet of Western Ukraine, the first publicist, the first fighter for freedom of thought, the first organizer of cultural societies,—one of the Ukrainian national heroes.

Markian Shashkewich was of the small, but potent band who stand for the highest and most unattainable human values. He was a lover of the universal ideals of independence, equality of opportunity, and tolerance. He expressed the Ukraine's rugged strength and the magnificence in its plains and profundities. He was imbued with his country's mysticism, and held the conviction that life is too

complicated, too tragic, and too terrifying to be faced without superhuman aid. He was of the class which knew poverty and the scarcity of opportunity.

Fifty years after Markian Shashkewich's death, the Ukrainian people erected a huge monument in Lviw, to perpetuate his memory and his high ideals. To-day, one hundred years after his death, the Ukrainians throughout the world commemorate their unforgettable poet, their zealous priest, their national hero,—one, "Who lived as a man should live; and died as a man should die."

FIRST UKRAINIAN CANADIAN CONGRESS

by J. Matychuk

FROM WINNIPEG OVER C.J.G.X.

Two and a half years ago, five Dominion-wide organizations, representing 90% of Canadians of Ukrainian racial origin, formed a joint body to be known as, "*The Ukrainian Canadian Committee*," with headquarters at Winnipeg. These five organizations which united to form this committee were:— "*The Ukrainian Catholic Brotherhood*," "*The Ukrainian Self-Reliance League*," "*The Ukrainian National Federation*," "*The United Hetman Organization*," and "*The United Labor Organizations*." This step towards Canadian unity has as objectives: first—to co-ordinate the activities of these Ukrainian Canadian groups in furthering Canada's War Effort; secondly—to serve as a representative body for the Ukrainian Canadians; thirdly—to correlate cultural and educational activities of common interest; and fourthly—to promote good citizenship.

To-night marks the final evening of the three-day session of the First Ukrainian Canadian Congress called by this committee at Winnipeg. The mass attendance at the congress by delegates and guests from coast to coast, has demonstrated the success of this historical event.

Dignitaries of the major Ukrainian churches, hundreds of representatives of the five Dominion organizations of Ukrainian Canadians, reflecting all shades of political, social and cultural thought as

well as intellectual and physical endeavours, participated in the Congress. The editors and officials of the Ukrainian language press were present. Besides these, many delegates and guests from communities not directly connected with any of the five organizations were in attendance.

It was very interesting to observe the serious attitude of over 700 delegates in the discussions and decisions. Whether the matters under consideration were Canada's War Effort; Canadian unity, the post-war world, or educational and economic problems—the delegates displayed keen interest, enthusiasm and a readiness to sacrifice. In their opinion Canada has proven to be a country of faith and hope to those Ukrainians who many years ago had been forced to leave their native land because of foreign oppression and exploitation. Canada remains a land of hope and faith to the present generation of Ukrainian Canadians. They openly declared that they resolutely stood and will stand on guard for Canada to keep her free and secure, a land of opportunity.

Among the many resolutions adopted by the Congress, was one expressing the hope that in the just and permanent peace to be established after the war, the Ukrainian people living in Europe will be allowed to enjoy the same rights and privileges as other free peoples.

FIRST UKRAINIAN CANADIAN CONGRESS

by S. W. Pernarowski, C.Phin.
FROM WINNIPEG OVER C.J.G.X.

It gives me a sense of high pride to have this rare opportunity to speak to you on some of the aspects of the events of historical significance in connection with, "*The First Ukrainian Canadian Congress*" in Winnipeg. As a long term resident of Saskatchewan, now of the city of Yorkton, I came to this congress as one of the many delegates who have arrived from every corner of our broad and great Dominion to take part in the deliberations.

I take this opportunity of reproducing only a brief picture of the two outstanding events of this congress. The first was a "*Victory Mass Assembly*" in the play-house theatre; the second—a well-prepared concert, performed by world-renowned artists.

In the evening, June 22nd, after a long day's session, the delegates, together with over fifteen hundred prominent citizens of the city of Winnipeg, were welcomed by His Excellency, the Lieutenant Governor of Manitoba, the Premiers of Manitoba and Saskatchewan, and the high ranking officers of the three branches of the Canadian armed forces. The tensest moment of interest was reached when an outstanding historian of Canada—Professor George W. Simpson, gave his deep, sincere and most valuable review on the trend, steps and significance of the Ukrainian culture in Canada. The address was particularly well placed on the pro-

gram, being preceded and followed by the children's picturesque choir in magnificent Ukrainian costumes. This event was so impressive and informative, that the picture of this affair is still vivid in my mind.

On Wednesday, June 23rd, the delegates and over 3,500 citizens of Winnipeg, had the rare opportunity of seeing truly world-renowned star artists from the various phases of music,—Lubka Kolessa, a pianist; Mykhaylo Holynsky, an opera tenor, and Professor R. Prydatkewytsch, violinist. Three great artists performed on the program of the "*Victory Concert*," in the largest theatrical hall in Winnipeg—the City Auditorium. Over four thousand listeners were roused to the greatest enthusiasm, and left the theatre only at mid-night.

Ladies and Gentlemen, these were the highlights of the two great historical events, sponsored by the Ukrainian Canadian Committee, and enjoyed by the audience of the First Ukrainian Canadian Congress.

FIRST UKRAINIAN CANADIAN CONGRESS

by A. M. Kindred, LL.B.
FROM WINNIPEG OVER C.J.G.X.

For the past three days, I have been attending this "*First Ukrainian Canadian Congress*" at Winnipeg. Having mingled with the hundreds of delegates and guests and having observed them closely, I would like to give you my personal impressions of what I have seen and heard at this great gathering.

What seemed to impress me most was that there were men and women from all walks of life: farmers from the Prairie Provinces, pioneers of the West; miners and industrial workers from Ontario and Quebec; representatives of labor, the professions, and business men; clergy, teachers, and journalists; a generous sprinkling of members of the armed forces; and, to round out the picture, there were, also, members of provincial legislatures and of the House of Commons.

Delegates from distant points began to reach Winnipeg as early as last Friday. On Monday morning, over 50 people arrived on one section of the Toronto train: an entire coach having been reserved on this train by the delegates from Toronto. There were similar mass delegations from other centres, East, as well as West; and, as a Westerner, I was particularly impressed by the proportionately large number of representatives from the East.

It seemed rather important to me that Winnipeg

was selected for the congress. It is the hub city of Canada; and, just as surely as a hub head-centres the entire wheel, so, in my humble opinion, this Winnipeg congress has converged different viewpoints of Ukrainian Canadian thought, and has established a motivating force for Canadian unity.

A spirit of friendliness and mutual understanding pervaded the deliberations throughout the entire congress; and, at all times, the enthusiasm was remarkable. At almost every step, one could hear the comment that this gathering was fulfilling a long-felt need in the history of Canadian life. It seems to me, that, in calling this congress, a very important step toward the accomplishment of the ideals and the objectives in the building of Canadian Nationhood was taken by the Ukrainian Canadians.

CANADIAN CITIZENSHIP DAY

by Brother S. Methodius, F.S.C.

In keeping with our cultural group's aim to foster *Canadian unity*, we feel that several days should be observed throughout the year as occasions of national celebration when citizenship should be stressed. Recently, there has been a compromise about the observing of Dominion Day, and we regret to note that our national day will not be held on July 1st, as usual, but in some cases, will be postponed to July 2nd. Here is adequate evidence of how lightly we regard the most important day in our national scheme of things.

We would not only adhere religiously to the observation of Dominion Day on July 1st, but would go further and suggest, that June 30th, the last day of the school year before the summer holidays, and the eve of Dominion Day, should be set aside as "*Canadian Citizenship Day*." On that day, all schools would be expected to emphasize citizenship. The speakers, concerts, and the like—would stress CANADA; and, in general, would urge thanksgiving for gifts of freedom and the countless intangibles as well as tangibles our beloved country gives us. Setting aside June 30th as a national school day is a proper matter not only for our provincial Department of Education, but for our national government as well. The Prime Minister of Canada would do well to give the lead here.

The churches have their part to play too, and it seems only right that throughout the land all

churches should set aside a national day, the Sunday immediately preceding, or immediately following, July 1st,—depending on which Sunday, in any given year, is closest to July 1st. In that way, our churches would give a tremendous impetus to the quickening of our national sense and to a greater appreciation of our country, Canada.

We, Canadians of Ukrainian origin, feel we are taking the lead in solidifying ideals of Canadian national citizenship. It is in no spirit of criticism that we say there is an inclination to place the celebration of anniversaries, not particularly nor peculiarly of Canadian flavor, before the observation of anniversaries of Canadian men and Canadian events.

Canadians, as Sons of England, Scotland and Ireland,—pay special attention to the celebrations and reunions on the feasts of St. George, Bobby Burns or St. Andrew, and St. Patrick respectively. The French Canadians have just observed, June 24th, their national day. As a result of the example of older ethnic groups in Canada, Canadians, as Sons of Ukraine, Poland, Russia, or Germany, celebrate anniversaries of their own racial men and events.

But no group in Canada has thus far given the lead in observing Canadian days of our own full flavor! Consequently, we of the Ukrainian Canadian Cultural Group of Yorkton, in all seriousness recommend that Canadian leaders, educators, and churchmen give this question their immediate and serious consideration. It might be a step in the right direction to have each group nominate one of

its members to be charged with the responsibility of drafting a program on an annual basis designed to make us more aware of our great country and our wonderful heritage.

OUR RIGHTS AND PRIVILEGES IN CANADA

by S. W. Pernarowski, C.Ph.m.

Canada is a nation composed of many national groups forming one unity. In this land of freedom, many Canadian statesmen have worked ceaselessly to attain freedom of speech, press, worship, and assembly. Our Canadian constitution guarantees us rights and privileges as citizens of Canada, and to-day, amidst a world-wide upheaval, we are fighting to preserve our heritage, and to assure ourselves that these rights and privileges will be passed intact unto our children. The parliamentary system of Canada gives us rights and privileges which many European forms of governments deny to their people. We govern ourselves according to the will of the majority of our citizens—we take our responsibilities, and make sacrifices to protect our democratic ideals.

The Canadians of Ukrainian descent realize the importance of our Canadian constitution. The history of the Ukrainian people in the past was so very much similar to that of the people of Canada. We have practised democratic principles in the past century, and have governed ourselves accordingly. It is because of this, that today every effort is being made to defeat all of the powers opposed to our Canadian way of life, and we urge that in this respect, we stand as one united nation.

Our rights and privileges are defined in our Canadian constitution. We have the right to exercise our franchise, to be elected, or to elect others,

to our legislative assemblies and to the House of Commons, to occupy any public office, and to administer justice in accordance with our laws.

The Ukrainian people, like all other European people, came to Canada in search of democratic rights and privileges. They are people of the soil, and the history of the pioneer days in Canada has shown that they have played their part in the development of Canadian life. They were instrumental in cultivating the soil, building roads, churches, and public institutions. They succeeded in the professional aspects of Canadian life, and have given the best of their own culture to make this Canada what it is to-day. We hope that we may succeed in eradicating all the influences which divide us, and thus form a United Canada—a land where there will be no greed, but one undivided Dominion, with the best traits of all those European people molded into one Canadian nationhood: a land of fair play and tolerance.

OUR DUTIES AND OBLIGATIONS TOWARDS CANADA

by A. M. Kindred, LL.B.

The rights and privileges that obtain in a democratic country have often been referred to as the right to speak freely one's own thoughts, to obey one's own conscience, and to do one's duty as one sees it. On the other hand, the duties and obligations of a citizen of a country are as equally definite and varied. In the first instance, there must be good faith, tolerance, and a desire to exercise the ordinary decencies and humanities of life between neighbor and neighbor.

For over 300 years Canada has been the prospective home for those who, either through love of adventure or in search of a better life, wished to realize their dreams. For over 75 years Canada has, through its native sons, maintained a constitution wherein the rights and privileges of its subjects are most eminently guarded and respected. It is, therefore, with pride in the glory of Canada and her tolerant and understanding citizens, that we, to-day, as a Cultural Group of one of those many nationalities who have made Canada their home, appeal to our Ukrainian brethren in Canada, to take an inventory of the duties and obligations that we owe our country, and then to fulfill those duties and obligations to the best that is in us.

In our opinion, our first duty has to do with the rights of our fellow-men. Whether these rights are social, political, religious, or national, it is incumbent upon us to give them due respect. No less impor-

tant, though, is our duty to revere and uphold the Canadian constitution which is the source and fountain of our hope and freedom.

If we have earned our living here; if we have profited from a business, or a profession, or a job here; if we have enjoyed freedom of religion, speech, press, and assemblage; if we have our homes protected by our police and our firemen: has not this nation been our true country? Can we dare enjoy the benefits without accepting the responsibilities?

And now, more than at any time in the history of Canada, must we shoulder our responsibilities as individuals towards our country. It may not be easy to forego some of the pleasures and conveniences that we have hitherto enjoyed. In many instances, it will be a real test for us to do so. But, however difficult that may be, let us realize that it is our duty to our country to accept those restrictions and curtailments. And, having stood the test, we will be the better citizens.

CANADIAN PATRIOTISM AND CHARACTER

by S. W. Pernarowski, C.PhM.

Patriotism in Canada, like patriotism in any country, should be carefully analyzed by every citizen. We apply various meanings to this magic word, and, in many cases, we misinterpret its true meaning. It is true that in the past, nations have taught patriotism only to achieve political ends. All the European countries based their psychology on this one expression "Patriotism." Let us analyze carefully and study the exact meaning so that we can understand its motive, and form the idea of unity—and the proper foundation—for a strong United Canadian Nation.

What does patriotism mean then?

To answer this question let me point out that an individual should know how to protect great traditions of the state. He must be generous, devoted to duty, and faithful to the principles of human tolerance and understanding. He must be ready to protect ideology of state, and must render Christian tolerance to mankind. Such an individual could be then called a true patriot. Such a person, then, would serve his God and country.

To be patriotic, one must mold his character. Each and every individual has his own character shaped, formed, and modified during his life time. Likewise every state possesses a definite character, which is made up of all the individuals forming a state. It is in this respect that Canada possesses a definite form of character—this being made up of

the various national groups forming the great Dominion of Canada. Once we agree with this, we are sure to understand that each and every group in Canadian life, up to the present, has made definite contributions to form this character, and so, develop patriotism.

The Canadians of Ukrainian descent, upon their arrival here, made it their duty to secure a proper understanding of all the various groups. They have brought with them from their fatherland, their traditions, their literature, history, art, music—in a word—their culture. Here, their first and foremost duty was to learn the Canadian language, to study the constitution of the land, and to proceed to make their livelihood. They have succeeded in adapting themselves to all these Canadian traditions in a short space of time, and, to-day—the children of not only the Ukrainian group in Canada, but of all other groups mingle together, speak the one tongue—protecting the ideology of fair play and tolerance.

FIRST UKRAINIAN CANADIAN CONGRESS

by A. M. Kindred, LL.B.

About a month ago, Ukrainian Canadians, from all parts of Canada and from all walks of life, met in Winnipeg at the first congress of the Ukrainian Canadian Committee. Although it is not possible, at this stage, to predict what effect that congress will have on the life of the Ukrainian Canadians, the meeting was one that touched practically every phase of our life in Canada, and we can sincerely hope that the results will be equally broad and dynamic. One thing is certain. The First Ukrainian Canadian Congress demonstrated the fact that the Ukrainians in Canada are loyal citizens in word and in deed; for they have rededicated themselves to her defence and to her future security. As time goes on the event will gradually move into its proper historical perspective: a definite and constructive step in the unity of Canada.

We, of the Cultural Group of Yorkton, are primarily concerned with the effect the congress will have on the cultural life of Ukrainian Canadians. Has it been a stimulus to a better understanding of ourselves and our abilities? Has it made us realize that we have a definite contribution to make to Canadian life? Let us recall the words of Prof. G. W. Simpson of the University of Saskatchewan, "The task of this congress is to give guidance, help, and encouragement, especially to the younger generation, so that the finest ideals of their past may be transmitted as a living force into Canadian life."

Cultural traditions are not empty remains of the past. They embody the living, flowing, continuing spirit of a people. Ukrainian culture has found its expression in music, literature, art and philosophy, and the Ukrainians have fought for the preservation of that culture in many historical battles. Some of this culture was destroyed, but much of it has been preserved, mainly in songs, customs, living art, and literature. The Ukrainian language itself is a noble and powerful embodiment of our culture. We would be disloyal to our past and unjust to the future cultural life of Canada, if we neglected to preserve this heritage of our ancestors.

THE UKRAINIAN LANGUAGE AN ENTITY IN ITSELF

by S. W. Pernarowski, C.Ph.M.

The Ukrainian language is one of the oldest on the continent of Europe, though not regarded as such for centuries, having been suppressed by many European nations. This language has been used as far back as the Tartar invasions, and, after much study and debate, scholars agreed that this language is entirely different from any Slavonic tongue. The people fought and died to preserve the entity of this language which, through the centuries, has been gradually changed and modified. To-day any student of European tongues, would find the Ukrainian language one of the most refined.

In 1906, under the presidency of F. E. Korsh, an Academy of Science was held. In that same year the Universities of Kiev and Kharkow requested that, in Russia, Ukrainian literature be given the same rights as that enjoyed by the Russians; that the Holy Scripture be translated into Ukrainian, and that the teachings in primary schools in the Ukraine be conducted in the accepted Ukrainian tongue. Korsh expresses his opinion on this subject as follows, and I quote: "The maturity of a language from a historical and cultural point of view is established when it is a medium for the expression of the thought and feeling of the people who have their own culture and history and who form an ethnographic unit. Judged by this criteria, the language of the Ukrainians is as much a language as that of any Slavonic races."

The Ukrainian language is phonetic and highly inflected. Because of this it is suitable for poetry and one finds that the literature field is full of prominent poets, amongst them Taras Shewchenko and Ivan Franko being the most outstanding. Because of the flexibility of the language, in a single word it is possible to express various moods and feelings, joys, depressions, sadness, friendship or brotherhood; by a change of syllable in a word a definite idea could be expressed. The Ukrainian literature from the very beginning records the life of its people. It contributed a definite asset to the European culture, and the Slavonic race especially, has benefited greatly in this field of learning.

The Ukrainian Canadians have brought with them this cultural learning, so essential to our Canadian life. It is by molding the various cultural learnings of different groups together, that we will form a strong nation. Let us have foresight in these matters and make a special study of our neighboring groups, pick out what is best from their traditions, and work for a greater Canadian nation, embodying all our various cultures. By doing so, we will have a better understanding of our Canadian problems and, in the near future, will build a land of which we will all be proud—a United Canada, with tradition and culture, tolerance and vision—such that the whole world might look up and say: "There is the land of freedom, a land of harmony and understanding, truly a United Dominion of Canada."

CANADA OUR LAND

by S. W. Pernarowski, C.Phil.

Christopher Columbus discovered North America in 1492. From this date Canadian History takes its form, and immigration from France and England had begun. Settlements were made in various parts of North America, and it wasn't very long before true Canadian life started. During the various processes the Canadians have worked out their destinies. In 1791 the Constitutional Act was passed. It was about this time that the Canadians, after hard political struggle obtained responsible government. In 1867 North America Act was passed, by which Canada was unified, and a system of self-government, both municipal, provincial and Dominion established. Such is a brief outline of our Canadian political development.

The duty of every Canadian, knowing the facts of our history, is to protect our constitution—a document giving us the foundation of our self-government. To-day, outside influences may be hard at work to destroy our democratic system, and to establish what the European nations are trying to eradicate from their midst during the present crisis.

About 1896 Canada opened its doors to European immigration. At this time many racial groups from central Europe were encouraged to come into this country. These various groups were the pioneers in the Western part of Canada. It was with their help that the Canadian West started its development; railways were built, connecting West

with the East, and soon after, agriculture was started, more or less on the large scale. Cities, towns, and villages sprung up. Roads were built and in a short space of time Canada was blooming with prosperous development.

The Ukrainians were one of the groups that have migrated to Canada. These people are freedom loving, and because of this, they know best what freedom means; having lived in serfdom and under oppression for several centuries, they know how to preserve this freedom.

What is the future destiny of our Canadian cosmopolitan population? A student of history would solve this question by finding what contributions were made by various groups living in Canada. These contributions, which take in the traditions of the various groups, are definite,—they form the character of our state, they mold the future destiny of our Canadian life. By blending these contributions together we will bring all our various groups to closer understanding, and create tolerance and fair play, so that future generations in Canada would look back and say, that we have worked to achieve a truly Canadian spirit in word and in deed.

RESOLUTIONS OF THE FIRST UKRAINIAN CANADIAN CONGRESS

by A. M. Kindred, LL.B.

Several weeks ago we spoke of the effect of the First Ukrainian Canadian Congress on the cultural life of Ukrainian Canadians. To-day, we would like to deal with the views expressed at this congress. These views are all embodied in the several resolutions that were duly presented and passed at the congress. As time will not permit us to cover them all to-night, we wish to state the first five.

RESOLUTION No. 1 (The Winning of the War).

WHEREAS the most immediate and supreme task confronting the Canadian people is to exert maximum effort toward the prosecution and the winning of the war; and

WHEREAS Canadians of Ukrainian origin have from the very outset of the war spontaneously and unsparingly responded to the call of their country; and

WHEREAS further and greater efforts and sacrifices shall be needed before complete victory is achieved;

THEREFORE BE IT RESOLVED that this Congress appeals to Ukrainian Canadians through the Ukrainian Canadian Committee to continue making ceaseless efforts to the end that an early and decisive victory may be assured.

RESOLUTION No. 2. (The Home Front)

WHEREAS the effective prosecution of war depends on explicit confidence in the leadership of constituted authorities and expert strategists entrusted with devising plans, ways, means, and tactics of action in carrying out the objects of the war; and

WHEREAS occasional clamours of amateur planners of war strategy create confusion and tend to weaken the war effort;

THEREFORE BE IT RESOLVED that this Congress stands pledged to be ever ready and calls upon every Canadian particularly represented by this Congress to fall in line and give the utmost support on every call by those in authority.

RESOLUTION No. 3 (The Home Front)

WHEREAS the flower of our manhood in fighting forces, are making supreme sacrifices for preservation of freedom; and

WHEREAS the purpose of their best efforts can only come about with the assurance that they are getting total support on the home front;

THEREFORE BE IT RESOLVED that this Congress urge all Ukrainian Canadians to give their uninterrupted service in all branches of essential war work and food production, unsparingly, conscientiously, and continuously;

AND BE IT FURTHER RESOLVED that every participant of this Congress offer leadership to Canadians of Ukrainian origin in sending to our

fighting men the comforts and assistance they so much deserve, in foodstuffs, articles of clothing, medical supplies, reading matter, and that a generous and continuous support be given to the Canadian Red Cross and auxiliary war agencies to "Back the Attack."

RESOLUTION No. 4 (Concerning Comfort and Assistance to Those Who Have Suffered Loss Due to Enemy Action).

WHEREAS due to enemy action many Ukrainian Canadians have suffered loss of sons, husbands, fathers, brothers and other close relatives; and

WHEREAS further and more numerous sacrifices must be expected before the present conflict is brought to a successful conclusion;

THEREFORE BE IT RESOLVED that through Ukrainian religious and social organizations, and with the aid of the Ukrainian press, assistance in re-establishment and re-adjustment of bereaved homes and families be extended to all who are in need of such assistance and that a heartfelt sympathy be extended to them all;

AND BE IT FURTHER RESOLVED that a fitting tribute be paid to all Canadians who have given their lives in defence of Canada and for a better world.

RESOLUTION No. 5 (In Defence of Democratic Ideals).

WHEREAS the democratic system is the only form of government consistent with the maximum

dignity of individuals and sovereignty and dignity of peoples; and

WHEREAS only under a democratic form of organized human society can flourish a true Christian civilization; and

WHEREAS the forebearers of Ukrainian Canadians have been traditionally a democratic people; and

WHEREAS totalitarianism, be it Nazism, Fascism, or Communism, is the very antithesis of the democratic principles;

THEREFORE BE IT RESOLVED that this Congress go on record as being opposed to all forms of totalitarianism and all they stand for;

AND BE IT FURTHER RESOLVED that Ukrainian Canadians stand shoulder to shoulder with other Canadians, and be ever ready to put forth every effort to prevent the infiltration of any part of totalitarian philosophy into our policy, during the present war and during the postwar reconstruction.

RESOLUTIONS OF THE FIRST UKRAINIAN CANADIAN CONGRESS

by A. M. Kindred, LL.B.

Last Monday evening we presented the first five resolutions of the First Ukrainian Canadian Congress that was held in Winnipeg in the latter part of June. To-night we wish to state the remaining resolutions that were passed at the congress. They are as follows:

RESOLUTION No. 6 (Winning the Peace)

WHEREAS in the interest of a durable world peace and stability it is necessary to recognize the fundamental principles of freedom for all peoples and nations; and

WHEREAS the Great Allied Leaders have approved of the principles of the Atlantic Charter and the Four Freedoms; and

WHEREAS it is a duty of every Canadian citizen to exercise his democratic privilege in a united effort that these principles be observed;

THEREFORE BE IT RESOLVED that this All-Canada Congress of Ukrainian Canadians take an active interest in the application of the principles:

(1) "the right of all peoples to choose a form of government under which they will live";

(2) that changes must "accord with the freely expressed wishes of the people concerned";

(3) the establishment of "a peace which will afford to all nations the means of dwelling in safety within their own boundaries and which will afford

assurance that all men in all the lands may live out their lives in freedom from fear and want": and

(4) that the Ukrainians should receive equal treatment with other recognized nations, as a free and united member in the family of European nations.

RESOLUTION No. 7 (Social and Economic Security)

WHEREAS freedom from want has been proclaimed as one of the four fundamental Freedoms; and

WHEREAS there is a widespread realization that effective action must be taken now for post-war economic reconstruction to assure basic standards of living to all our citizens; and

WHEREAS we owe it to our fighting men to assure them that they will return to a Canada worthy of their unstinted sacrifices; and

WHEREAS social and economic security must be obtained in all countries before a stable world peace can be assured; and

WHEREAS governing bodies of United Nations under the leadership of British, Canadian, and United States Governments are making preparations for post-war reconstruction to assure future progress predicted upon economic means, both individually and collectively;

THEREFORE BE IT RESOLVED that this congress expresses its pleasure, satisfaction and appreciation of the efforts of constituted authorities making a thorough and most exhaustive study of

the problems of post-war reconstruction, democratic principles be kept in mind.

RESOLUTION No. 8. (Canadian Culture)

WHEREAS it is in the interest of Canadian nationhood to promote and develop the finest and highest of culture that Canadian people are capable of creating; and

WHEREAS every distinct group of Canadians should be encouraged to contribute their very best toward evolving of a common Canadian culture; and

WHEREAS the Ukrainian Canadians have brought with them some of the finest and richest of culture, heritage and traditions evolved and preserved for eleven centuries;

THEREFORE BE IT RESOLVED that this Congress encourage Ukrainian Canadians to preserve the best of this culture and traditions in Canada, and take necessary efforts to blend same with other cultures to the end that Canadians may eventually evolve a rich mosaic of our common Canadian culture.

RESOLUTION No. 9 (A Tribute to Ukrainian Canadian Pioneers)

WHEREAS the year 1941 marked the Fiftieth Anniversary of the coming of Ukrainians to Canada; and

WHEREAS the first Ukrainian pioneers have earned for themselves a sure place in Canadian history, and have endeared themselves to all of us

for their courage, self-reliance, perseverance, and self-denial of comforts, for the purpose of contributing their utmost to the upbuilding of Canada, and gaining a deserved and worthy place in Canadian society for their descendants;

THEREFORE BE IT RESOLVED that this Congress pay humble tribute to the pioneering spirit of these worthy Ukrainian Canadians and pledge ourselves to direct our conduct for the future, worthy of the pioneering spirit of our fathers, with a view to strengthening our position within the Canadian nation as a prominent and reliable members of Canadian society;

AND BE IT FURTHER RESOLVED that our churches, newspapers, and social and cultural organizations be regarded as having performed an indispensable service to the pioneering communities.

RESOLUTION No. 10 (Ukrainian Canadian Organizations)

WHEREAS the Ukrainian Canadian Committee, composed of five Dominion-wide organizations, has rendered an invaluable service to Canada and has been most helpful to Ukrainian Canadians with their special problems;

THEREFORE BE IT RESOLVED that this Congress of Ukrainian Canadians express its approval of the work done by the Ukrainian Canadian Committee and that it be encouraged to continue its efforts and its services for the good of Canada.

RESOLUTION No. 11 (Re Chaplains)

WHEREAS there is a large number of our sons serving in the Canadian armed forces; and

WHEREAS the Ukrainian Canadians adhere as a rule to two main church bodies, that is to say, Greek Catholic and Greek Orthodox; and

WHEREAS there are only two chaplains of Greek Catholic and two of Greek Orthodox faith serving the members of the armed forces of those denominations, and in Canada only, and there are none serving overseas;

NOW THEREFORE BE IT RESOLVED that it would be highly desirable that further appointment of chaplains of Greek Catholic and Greek Orthodox denominations be made, and especially for the purpose of serving men in the armed forces now stationed overseas.

BE IT FURTHER RESOLVED that a copy of this resolution be sent to the Department of National Defense for due consideration and immediate action.

OUR PAST

by N. Bryck

As is noticeable in the development of every other European nation, there are, in Ukrainian history, three outstanding periods, the periods of Ukrainian national independence.

The first period extended from the middle of the ninth century to the middle of the fourteenth. It is known to Ukrainians as "The Monarchical Period."

In the eleventh century, the Ukrainians had a law codex, known as "The Ukrainian Truth." It served as a basis for the government of many nations till World War 1. From that century is also preserved a masterly literary work, "A Word About King Ihor's Army." That historical poem very vividly describes one of the Ukrainian battles against a barbarous tribe of North-eastern Europe. Moreover, it shows that Ukrainian education was quite advanced even in the eleventh century.

During the Monarchical Period, the Ukrainian nation conquered, or weakened the power of half a dozen wild, nomadic tribes. Even then, the Ukrainian people protected European civilization from invasion by those fierce Asiatic hordes. But, came Genghis-Khan and his conquering army. During the struggle against him, the Ukrainian nation became exhausted and partially destroyed, so much so, that Ukrainian culture ceased in its normal development.

Then came the second period of Ukrainian inde-

pendence, the period known in history as "The Cossack Period." During a span of three centuries, the Ukrainian people fought a defensive and an offensive war against the Turks and the Tartars, thus allowing their European neighbors to develop peacefully behind the Ukrainian protective wall. But, when the Ukrainians had been completely exhausted, those neighbors, in "good-neighborly" fashion, finished Ukrainian national independence!

In connection with that period, permit me to mention at least one of the many bulwarks that proved so effective in the protection of the European nations and their civilizations. Near Vienna, in 1683, the Ukrainian Cossacks gave the final blow to the Ottoman Empire. That blow was so forceful and so devastating that the Turks were either unable or afraid to undertake any more expeditions to plunder and destroy the Eastern and Central European nations. Another lesson to the world: the Ukrainians did not spare themselves in protecting Europe.

Two hundred and fifty years for Eastern, and five hundred for Western, Ukraine wore by with the Ukrainians under "neighborly" occupation. Towards the end of World War I, in the years 1917-1918, the Ukrainians threw off the foreign yoke and declared their national independence. Without outside help, without medicaments and without large stores of ammunition, they fought ferociously and heroically. Bolshevism, bogged down in the Ukrainian steppes, did not get further West in its expansion towards central Europe. For that favor of the Ukrainians to European civilizations, the Western nations helped to divide the

Ukrainian territory into four parts, one for each of four foreign powers! Somehow, it seems always thus: for a good deed, one is repaid by bad actions!

After their last defeat, the Ukrainians wandered all over the world. But, in every nation where they have settled, they work hard and honestly and give everything they own, or possess, to the country in which they live. They sacrifice themselves for their new, adopted land as they sacrificed themselves for their native fatherland, the Ukraine.

Here in Canada, by their work, their enterprise and their participation in World War II, the Ukrainians testify that they are worthy and loyal citizens of Canada. Yes, Canada may well be proud of its citizens of Ukrainian origin!

Our Ukrainian Canadian Cultural Group will strive to merge the Ukrainian traditions with the traditions of the other ethnic groups into one stream, one mighty ideal, a Canada United!

THE UKRAINIAN COSSACKS

by Peter Kreplakevich

The echoes of the terror and the devastation of the thirteenth and fourteenth centuries still linger in the ballads and tales of the Ukraine. Throughout the length and breadth of the land, the word "Tartar," even to this day, arouses fear in children, gives birth to heartaches in mothers, and inflames wrathful indignation in fathers. Such history, it might be termed, is repeating itself to-day.

Many a heroic deed is told and retold thousands of times over and over of the days when the brave Cossacks gave their lives to defend their native soil.

But side by side with these go stories of children, women and men, who were lassoed like cattle and driven on foot to the slave markets of the world. Families were separated, and their worldly belongings either burned or looted by hungry and pitiless hordes which swarmed over the terror-stricken lands of the Ukraine.

There seemed to be no power to stop this unending human scourge that passed and repassed, through the previously devastated fields and villages. For more than two hundred years the Tartars ravaged, pillaged, and looted until the fertile soil was scorched black, and the people either taken slaves, killed, or died of hunger. Only tall grass waved in the lower steppes of the Ukraine through which the hordes had pushed on to the fresh lands of Europe.

At the height of the Tartar's power, the invaders

came face to face with the new-born champions of the free, the Ukrainian Cossacks. These new defenders of Europe,—as Ukraine was then and is now the crossroads between Europe and Asia,—were themselves born of injustice, resulting from the despotic rule of the landlords in the Ukraine which was then under Poland's tyrannous and autocratic reign of feudal oligarchy.

Escaping from their merciless lords, these brave men settled in the Tartar infested flat-lands of the lower Dnieper. On the islands that lay squatted beyond the impassible marshes and the foamy cascades of the mighty river, the new settlers established armed outposts of great strategic importance. In time, this territory grew up to become a nerve centre of all Ukrainian Cossack activities, and the origin of free institutions, more advanced than those born in England almost a century later.

And Europe didn't have long to wait before this new power challenged the mighty Tartar hordes. Not only did they offer resistance on their own land, but, they soon organized a series of sea-borne raids and struck at the very heart of the slave world—the city of Constantinople itself. "For God and Country," a mighty battle cry of freedom, reverberated around the world and sent a chill into the hearts of the oppressors.

So daring were these raids, so powerful, and carried out with such precision and speed, that they may well be called the "First Commando Raids." Turks and Tartars feared them more than regular armies.

These intrepid and purposeful men traversed

the Black Sea in small flat boats,—resembling invasion barges,—that carried no more than eighty men in each. They always struck during the darkest night, and once reaching the main objective, they would split into groups: some to attack the underground prisons where thousands of their countrymen were chained; others to set the harbours and the ships afire; and still others to storm the citadels. When the Cossacks, their faces blackened, with drawn swords came upon the napping guards, defence of citadels was impossible.

The released prisoners and the Cossacks helped themselves to what booty was useful to them. A burning torch "finished the job," and the whole company departed in just as speedy a fashion, and this time with a song on their lips.

Seldom did the Turks or Tartars give chase, but, if they did, many an unpleasant surprise awaited them. The Cossacks used small boats, and when attacked, they scattered on all sides and waited till before sunrise. Then from the shadows of the foamy billows, and with the sun at their backs, they themselves would attack. With blazing torches and fixed swords, they forced their way up the cumbersome galleys and set the wooden ships afire. Once the ships began to burn, there was only one course for the "pursuers"—to abandon the galleys and leap into the sea, only to be captured or drowned. A few daring manoeuvres like this and the Cossacks were seldom molested on their homeward trips.

The Ukrainian Cossacks, of course, did not limit the struggle to such sea-borne raids. The land armies grew in strength by leaps and bounds to

such an extent that they could challenge the largest invading army, and so neither the Turks nor the Tartars could dare to go and plunder at will. So the tear-soaked and blood-stained Europe was once more able to go about its business, while the Ukrainian Cossacks stood guard at the Main Entrance.

CANADIAN PATRIOTISM

by Brother S. Methodius, F.S.C.

"A country is no mere agglomeration of individuals or families living on the same soil. No, a country is an association of spirits in the service of a social organization which must be safeguarded at all costs, even that of blood." Thus spoke Cardinal Mercier during the World War I.

Patriotism, being the cardinal principle of domestic unity and order, even as it is that which binds children of the state together organically, was looked upon by the noblest thinkers of ancient Greece and Rome as the loftiest of the natural virtues. The religion of Christ, however, has made patriotism a law. A perfect Christian must perforce be a perfect patriot, too.

It is not true that the state is essentially of greater worth than the family or the individual; for the state exists in order that the welfare of families and individuals may be served. And it is not true that the state is a god Moloch, on whose altar the lives of all may legitimately be sacrificed.

No, peace is the law; peace which obtains only when the nation has right order based on justice as its norm. But justice itself, in turn, is absolute only because it is the expression of the essential relationship of men with God and with each other.

In the light of this teaching, patriotism takes on a religious character. The ideal of patriotism is the public recognition of the law as it applies to nations. It is the national honor.

Who does not feel that patriotism is "consecrated," and that an attack upon the national dignity is a sort of sacrilegious profanation?

We are body and soul. And is it not true that our bodies are related to this earth, this Canadian soil;—that this is our mother earth?

"If we have earned our living here; if we have profited from business or a profession or a job here; if we have enjoyed freedom of religion, speech, press and assemblage; has not this nation been our great home"?

And if our nation is our great home, dare we grumble at an hour like this that there are those in the family who have short-comings? What family does not unite against those who would destroy it?

Let us realize that the love of country is a far finer thing than the worship of a golden calf; that the flag stands for an ideal, not for what we are, but what we should be as citizens!

Let us realize that there can be no democracy unless Christ be the cornerstone. We must all be better in our hearts if we are to be a better nation. Let us not hate. We are fighting against false ideas and against the men who hold them, but only so long as they hold them.

Let us realize that we are fighting against idolatry, the worship of the absolute state. Let us be convinced that the truth will make us free.

Hence, we of the Ukrainian Canadian Cultural Group of Yorkton urge individuals of all ethnic groups in Canada, who have been misled by appeals

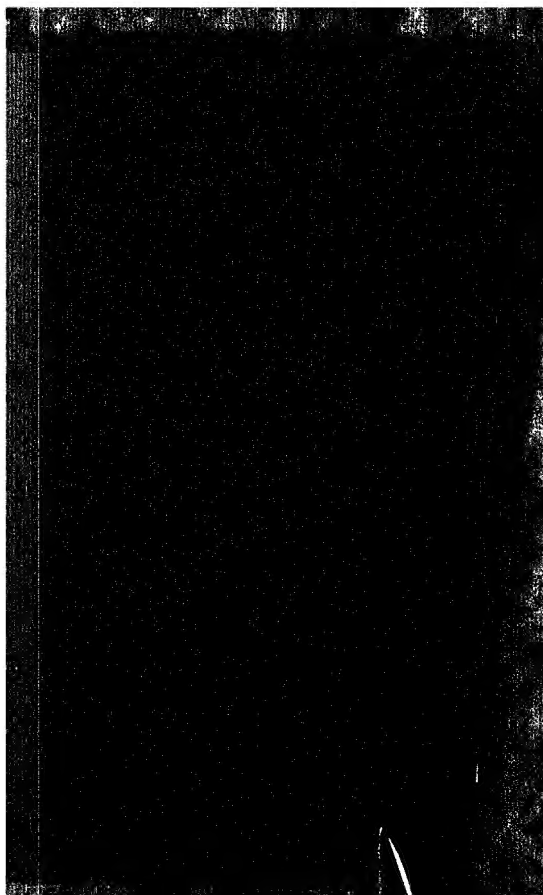
to loyalties which lie outside Canada and Canadian ideals, to—

“Abandon organizations which have to change their names with every change of political wind!

Adopt a simple and straightforward loyalty to the country in which you live and in which your children will live after you!

Abandon that most dangerous of all imperialisms, an imperialism which places your social welfare and leadership in the hands of leaders who dwell in distant lands and issue orders and directions over which you have no control!

Do your constructive work for an all-out Canadian War Effort and intensify the cultural work of your local organizations! Do your utmost for Canada,—and the victory, and the freedom for all will come as a result of our united strength, / our determination, and our will to be victorious!”



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